

History of Methodism

IN DAVIE COUNTY,

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→ Rev. W. L. Grissom, ←

OF THE

N. C. CONFERENCE,

CONTAINING THE SUBSTANCE OF A LECTURE
DELIVERED BEFORE THE PUPILS OF
AUGUSTA SEMINARY.

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Introductory.

The following sketch of Methodism in Davie County was originally delivered as a lecture by the author, and is now published in an enlarged form at the request of this writer. Every Methodist in the county is brought under obligations to Mr. Grissom for the great labor put forth in securing facts almost lost forever in the misty past, and for publishing them in so attractive a form as we now have them. Had a few more silver-haired, and golden-hearted brethren and sisters departed this life, much of what we now have as a permanent heritage would have been beyond the historian's pen to chronicle. Every Methodist who loves his church will rejoice at being able to place in his children's hands a faithful account of the story he heard his parents tell when only a boy about the old home church, and to let him read over the list of the laymen and preachers who have toiled to build up the cause of our Savior.

Davie county is very historic, she has produced many great men, and we are glad to note that our church has furnished her quota. Rev. Moses Beck, one of Methodism's grandest men, was a Davie county man. Rev. Peter Doub, D. D. was converted here. Rev. H. T. Hudson, D. D. was born here. Rev. Charles F. Deems D. D. was licenced to preach and recommended to the annual conference by Smith Grove church.

Rev. Dr. Frost was converted at the same place, and many others perhaps equally as useful if not so famous.

God give to the church many sons yet worthy of the sires.

P. L. GROOM.

Farmington, N. C. April 29th, 1890.

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THE HISTORY OF METHODISM

IN
DAVIE COUNTY.

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The subject that I invite you to consider to-night is one that has had much to do with every moral and religious interest connected with Davie county, that of the Rise and Progress of Methodism within its bounds.

The spirit of Methodism is activity in building up the right and suppressing the wrong. It entered this country by its itinerant system, with the early settlers. Hence Methodism has assisted in every development of this county, and therefore every citizen should be interested in its history.

In presenting to you this sketch, you will discover that it is incomplete and that some links do not appear in the chain. I have only two apologies to offer for this: 1st. The want of records and facts to cover those periods. 2nd. I have time to present in a lecture like this only a small part of the history of Davie county Methodism—a subject upon which a volume might be written.

The origin of Methodism in this section dates back almost parallel with the beginning of Methodism in North Carolina. In 1776 the first circuit was established in this State, and was called the Carolina circuit. It was not

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long before the gospel, as preached by this new sect, spread out over the hill-country in the middle part of the State, and entered the beautiful valley of the Yadkin. For, as early as 1780, the Yadkin circuit appears on the minutes with Andrew Yeargin as preacher in charge. This circuit, though embracing all this part of the State, had only 11 members, two of whom were the father and mother of Rev. Peter Doub, of precious memory. Hence, Rev. Andrew Yeargin was one among the first Methodist preachers that ever entered this new field. At this time no well furnished parsonage awaited his arrival—no warm hearted board of stewards to give him a welcome—and not even a church edifice in which to preach the gospel that fired his soul. His only preaching places were the private homes, school houses, barns and brush arbors. But with all these drawbacks the work of the Lord prospered in his hands. For in 1783, just three years after the circuit was established, it was reported as having 348 members, an increase of 328 members. There is little known as to the ability of some of these early preachers; but judging from the results of their labors, they must have been endowed with power from on high.

EARLY CHURCHES.

As we have stated, there was no church building in all this section when Andrew Yeargin was sent to this circuit.

But Beal's meeting house was said to have been built during this year (1780,) and is therefore the oldest Methodist Church in all this part of the State. It was located near Anderosn's Bridge in the Northwestern part of the county. Andrew Yeargin laid the foundation of many other churches in this section which was so sparsely settled at this period. It is said that "the people were rude and almost as wild as the native deer." At Beal's church, tradition says, that as the preacher was closing a warm and moving sermon, he walked down into the congregation and laid his hand upon the head of an old man, saying:—"My friend, don't you want to go to heaven?" To which the frightened man replied: "Man, for God's sake go off and let me alone; I don't live about here, I come from away up in the mountains."

In 1795, at this same church, a quarterly meeting was held, and when the question was asked: "How much of the preacher's salary has been paid?" the pastor, Charles Ledbetter, presented one pair of socks as the full amount up to that time. I suppose that no one at that day ever said that the preachers were preaching for money.

Timber Ridge was the name of a school house located rather between Olive Branch and Smith Grove, that was used by the Methodists for a preaching place at a very early day, perhaps as early as 1780. Whitaker's Church also claims

to be the first. This church was located on the east side of Dutchman's Creek, just above Brown's Mill. There is an old graveyard there now, but nothing remains of that church except the foundation stones just south of the graveyard. This seems to have been a flourishing church for many years. Bishop Asbury preached at this church on the second of April, 1794, on the subject of sanctification. And again on Sunday, Oct. 13th, 1799, he says he preached a short sermon at this place.

Bethel Church, located about one mile east of Mocksville, is spoken of also as being one of the first preaching places in the county. But our society at this place was moved to Mocksville in 1833. Since that time the old church has been used by the Methodist Protestant Church. Before these rude houses of worship were built, the old pioneers, those heroic men who laid the foundation of Methodism in this country, did most of their preaching in the temple of nature. Dr. Hudson, in describing this temple says: "Its roof was the blue firmament, its floor the green earth swept by the winds—its lamp the radiant sun—its seats the rocks, stumps and logs. The voice of the preacher mingled with the free songs of the birds, the splash of the rippling streams, and the neighing of horses tied in the bushes, and the cries of penitent souls."

In 1783, the Salisbury circuit was formed

with 30 members, having for its pastor Beverly Allen, with Jas. Foster and Jas. Hinton assistants. The labors of these men were blessed in the salvation of many souls during the year. For at the close of this year they reported to Conference 375 members, a net gain of 345. In 1784, this circuit had for its pastor the Rev. Jesse Lee, who became so eminent as one of the pioneers of Methodism in America. In speaking of entering upon his work on the Salisbury circuit, he says: "In entering upon this field of labor he was greatly encouraged at meeting large congregations of anxious hearers at all of his appointments. Gracious influences attended his preaching to the comfort of believers and the awakening of sinners; his own soul was greatly blessed while striving to bless others."

It will not be out of place to give a brief sketch of this eminent pioneer of Methodism in this country. Jesse Lee was born in Virginia on the 12th of March, 1758. During his childhood days he was surrounded by a great deal of spiritual darkness. But in 1774 he was converted under the ministry of Robert Williams, who introduced Methodism into Virginia and North Carolina. Mr. Lee preached his first sermon in N. C. on the 17th of Sept. 1779. In 1780 he preached a powerful sermon near the present city of Raleigh, which was said to be the first Methodist sermon ever preached in this vicinity. He began to travel as Asbury's as-

sistant in 1797. He was sometimes very witty and he knew how to appreciate it in others. On one occasion he and some other preachers were traveling together, and they came up to a house about dinner time. It was harvest-time. The gentleman had several of his neighbors helping him reap that day, and a sumptuous dinner had been prepared. The preachers were seated at the table and did ample justice to the viands that were spread before them. When the harvesters were seated at the table, there was disappointment in their faces. One of them, "a happy genius with a dry graviry of demeanor," asked a blessing in these words:

"Oh Lord look down on us poor sinners,
For the preachers have come and eat up our dinners."

Some of the preachers did not know how to take it. But Lee appreciated the joke and laughed heartily. Mr. Lee wrote the first history of Methodism in America. Some of his sermons were published and some of them were said to be very good. He was Chaplain to Congress three times. He laid the foundation of Methodism in New England. Traveled and preached from Canada to Georgia. He lived well and therefore died well. "His sun set without any sign of storm or cloud." His last words were, "Glory, glory, glory. Jesus reigns."

HOPE HULL.

Jesse Lee was succeeded the next year, 1785,

by Hope Hull, this being his first year in the ministry. Tho' young, he did much to build up the circuit and to prepare the way for the preachers who were to follow. Dr. Coke said of him a year or two afterwards: "Mr. Hull is young, but is indeed a flame of fire." Lorenzo Dow, the great revivalist, was converted under his ministry. He was a man of great ability. Asbury chose him as his traveling companion in 1794, but before a year had passed his health gave way. He then became a christian teacher, and in that field of labor he did good service for the church. Under all circumstances he was ready to serve his Master. And he used every opportunity to promote his Master's cause. It is said that on one occasion, while traveling through this country, he was, by way of fun-making, invited to a dance. He went. And soon after he reached the place he was invited to dance. He took the floor, and when all were ready to begin, he remarked aloud: "I never engage in any kind of business without first asking the blessing of God upon it, so LET US PRAY." Quick as thought the preacher was on his knees praying in the most earnest manner for the souls of the people, that God would open their eyes to their danger, and convert them from the error of their ways. All present were amazed and overwhelmed; many fled in terror from the house, while others, feeling the power of God in their midst, began to plead for

mercy and forgiveness. After this prayer he said: "On to-day four weeks I expect to preach at this house," and quickly retired. On the appointed day the inhabitants for miles around were assembled, and heard one of the most eloquent and powerful sermons that ever fell on human ears. From the work begun in a ball-room, a most powerful revival of religion extended in every direction, and many were added to the church.

Hope Hull was a powerful preacher in his day. Dr. Lovick Pierce says of him: "In many of his masterly efforts his words rushed upon his audience like an avalanche, and multitudes seemed to be carried before him like the yielding captives of a stormed castle."

This young preacher's eloquent voice was heard by attentive multitudes, here in the "Forks of the Yadkin," a little over a hundred years ago. He marched forth to battle for his Lord until Oct. 4th, 1818, when his warfare ended. He died in great peace, with this dying remark: "God has laid me under marching orders, and now I am ready to obey."

Following these eminent pioneers, we find such men as Reubin Ellis and John Tunnell preaching through this country with great power and ability. Little is known as to the results of their labors, but knowing the history of the men, we feel sure that they accomplished much for the Master. Reubin Ellis was a na-

tive of North Carolina and perhaps has some relatives in Davie county to-day. The Ellis family is one of the oldest in the county. A grave of a man by this name has been found in the upper edge of the county, on the Yadkin river, that is the oldest grave known in the county—dating back to 1752. I am inclined to believe that Reubin Ellis was a native of this county. He entered the itinerancy in 1777. He filled high positions in the church. “His preaching was weighty and powerful.” He was bold and pious. And when he came to die, his character was so good and beautiful that his brethren pronounced this eulogy: “It is doubtful whether there is one left in all the Connection higher, if equal, in standing, piety and usefulness.”

In reference to John Tunnell, Jesse Lee calls him a “great preacher;” Asbury calls him a “great saint.” He was P. E. on this District in 1788. His District embraced Tar river, Bladen, New river, Roanoke, Caswell, New Hope, Guilford, Salisbury, Yadkin and Halifax circuits. I mention this to show the large field he had to cultivate. John Tunnell was a very saintly character, and was one of the greatest pulpit orators of his day. Such men as these planted Methodism here about a hundred years ago.

INSTITUTIONS OF LEARNING.

The educational advantages were very poor at that day all through this country. There

were very few schools in existence, and especially of a high grade. The only Methodist school in North Carolina at that early day, was that known as Cokesbury School, near Phelp's Ferry, on the Yadkin river.

COKESBURY SCHOOL.

This school was located on the farm now owned by Mr. W. A. Bailey, the present sheriff of Davie county, and is said to be by some the first conference school ever projected in America. I have no proof to sustain that assertion. I have nothing to show that this school existed prior to 1793, while that of Cokesbury College in Maryland was established in 1785. However, I think we are safe in saying that this was the first conference school ever projected in North Carolina.

There is no sign of any building there now, and consequently it would be hard to show definitely the exact spot where the school was located. Yet from a chain of circumstances, I think we can come in a few yards of where the old building stood.

Bishop Asbury says in his Journal that it was at Hardy Jones'. It was my privilege some months ago to stand in the old cellar that was under Hardy Jones' house; the house has long since been removed. Now, according to Asbury's statement, the school was located near this spot.

Again Asbury says: "It (the school house)

stands on a beautiful eminence and overlooks the low-lands and river Yadkin." And in about one hundred yards of where Hardy Jones' house stood, there is an eminence from which a fine view of the Yadkin river and its fertile low-lands can be seen, exactly corresponding with Asbury's description. And upon this eminence there are many old graves, showing conclusively that this elevated spot was used for a burying ground many years ago.

When Asbury again visited this place in 1799, he says that the school building was then used for a house of God. So we see that the school was short-lived. When they began to use the building for a meeting house, then they began to bury their dead near by it, so this confirms my belief that the Cokesbury school was located on this beautiful eminence near by this old grave-yard.

In 1793, James Parks was appointed by the conference to Cokesbury school. James Parks married Hardy Jones' daughter, and was perhaps the founder of this school. He was a very strong preacher as well as teacher. Jeremiah Ellis, who is still living, at a very old age, about two miles south of the location of this school, says that he went with his father, who was a local preacher, to Ward's camp-ground about the year 1812, and heard Parks preach two wonderful sermons. They made such a deep impression upon his young heart that he

still remembers the texts. Jas. Parks moved to Jonesville and established a school there. He had four sons who became ministers. And it is said that Martin P. Parks became one of the most brilliant pulpit orators of the day.

Perhaps it would be interesting to some to know the size of Cokesbury school building. We learn from Asbury that it was two stories high, 20 feet square, and was well set in with doors and windows. Thus we have seen the rise and fall of the first Methodist school in all this country. May the many schools scattered along up and down the Yadkin river be worthy successors to the old school on the Yadkin that prospered here a century ago!

On this beautiful eminence where the Cokesbury school stood, now sleep in their last resting places many of the early settlers who located here in this beautiful and fertile valley, while some old rugged cedars raise their evergreen bows above them, and the winds sweeping up and down this lovely valley sing an eternal requiem to the sleeping dead.

This school was in operation just a hundred years ago, to enlighten that generation and to build up a high state of civilization. It may have done much good. But after the lapse of a hundred years of teaching and preaching in this county, and with all of our boasted advantages of to-day, the site of old Cokesbury has almost

tion of learning dark volumes of smoke may be seen rising daily from one of the largest distilleries in this section. Instead of an institution from which light and truth emanates and where young men are trained for the higher walk of life and the happiness of heaven; there is manufactured that which degrades humanity and is the greatest foe to the church of God in Davie county to-day.

MOCKSVILLE SCHOOL.

There is an old brick building about 300 yards east of the court house in Mocksville, that was at one time used as an academy. It was a very flourishing school for many years succeeding the year 1840. Rev. Baxter Clegg was the principal and was a very useful and successful teacher. Out of this school went many of our most useful ministers, lawyers, physicians and citizens. We have had several other good schools in the county from time to time, but so far as I know they have been undenominational.

In this county a great many of the Methodists have taken an active interest in this great movement of education, and many of them have educated their sons and daughters at Trinity and Greensboro.

JAMES DOUTHIT.

In 1799, James Douthit was on the Salisbury circuit. His father was born in Maryland, but settled on the Yadkin river in N. C. He became

a member of the Methodist Church and was appointed class leader, while his house became a regular preaching place. But after all this he took to strong drink and went back into sin. Yet the association with the preachers who came to his house, and their earnest preaching, had a good effect upon his two sons, James and Samuel, who afterwards became Methodist preachers. James Douthit was a man of considerable ability. He was P. E. on the Salisbury District in 1801-2. These years were noted for the great revival wave that was rolling over this country. He says in a letter to Asbury written July, 1802, that he had 500 conversions on one round on his district. At a quarterly meeting he says: "That work broke out on Saturday about 4 o'clock in the afternoon, and there was no intermission till after 2 o'clock in the afternoon on Monday. I think there were, (at times) during this meeting, upward of one hundred souls down at one time crying for mercy,"

During this year (1802) William Ormond was on the Salisbury circuit. He was a very saintly character, and his brethren regarded him as one of the most gifted men of his day. He was one of the great leaders in the revival that was sweeping over the country. While he was assisting Daniel Asbury on the Yadkin circuit during this year, Asbury wrote: "After Bro. Ormond's sermon, under prayer, the Lord display-

ed his power in an increasing manner.”

CAMP-MEETINGS.

This brings us up to that period when camp-meetings were first started. The first camp-meeting was held in Kentucky in 1799. The McGee brothers were holding a meeting; the house soon became too small, and the meeting was adjourned to the woods; and there large multitudes camped, sang and prayed, until the shouts of many new born souls were heard reverberating through the dense forest. These camp-meetings were to the scattered settlers in the leisure season of the year, like the various summer assemblies and Chautauquas of to-day, except that they were for devotion only.

The next year (1800) after these meetings started, the South and West seemed to be under a continuous flame of revival fire. During this year, at a quarterly meeting every one present was converted, the service lasting all day. These meetings, whatever may be said of them at the present day, did a vast amount of good at that time when the country was so sparsely settled. The eccentric Lorenzo Dow held the first one in England, but for some reason they were never very popular in Europe. But many Americans will ever be grateful to the McGee brothers for introducing this agency into the church. And in this connection, perhaps, we ought to speak more particularly of these two men, especially as they were born

and reared in this part of North Carolina.

John and William McGee were born near the Yadkin river, below Salisbury. They were reared by Presbyterian parents. But at years of maturity, John was very much given to dissipation, and while he was quite a young man he left his widowed mother and went to the eastern shore of Maryland. Here he met the Methodists and was soon happily converted, and within three days afterwards he felt that he was called to the work of the ministry, and began at once to travel with the circuit preacher. His mother was very much prejudiced against the new sect, and when he wrote home and told her that he had become a Methodist preacher, her cup of sorrow was full, and she talked of disowning him as her child. But about two years after his conversion he went home. His brother William was preparing for the ministry in the Presbyterian Church. Soon after the arrival of the young Methodist preacher, he was invited to preach at a neighbor's house one Sabbath morning.

There was a great deal of curiosity to hear John McGee preach. So the crowd was immense. And the young preacher was at his best. He selected his favorite theme for the occasion—the new birth, and perhaps he never afterwards excelled the effort of that day. At the close of the sermon many were heard to call for “mercy.” And among the penitents were

his mother and brother William; the latter becoming his traveling companion in evangelistic work. Under these two brothers a great revival started in the West in 1799, and camp-meetings grew out of this religious awakening. At this time, there were union meetings of the Methodists and Presbyterians. These two sects dropped their doctrinal differences, and united for the time being in trying to bring souls to a saving knowledge of Christ. They had great success. It cannot be measured. Such men as Drs. James Hall and L. F. Wilson labored faithfully in these meetings.

The first camp-meetings ever held in Davie county, were at Olive Branch Church and at Walnut Grove in 1805. The former located about one mile South of Farmington and the latter two or three miles still further South on Dutchman's Creek. These were among the first preaching places in the country as has been seen. "From these meetings great revivals broke out and swept over the county as fire in stubble. The result was the membership of the church grew rapidly, and new church edifices sprang up over the Yadkin Valley. School houses and a higher grade of civilization followed in the wake of the enlightening Gospel."

WARD'S CAMPGROUND.

This campground is one of the most noted in the county. It takes its name from the old Ward family who were Methodists, and upon

whose land these meetings were held. The exact date is not known when the Methodist began to hold their annual camp-meetings at this place. From what we can find out it is one of the oldest in the county. Some of the old inhabitants can point out the exact location of the old campground which is about two miles North East of Farmington.

Almost in sight of this spot, just up the river, is the shallow ford where Lord Cornwallis crossed with his army on February the 7th, 1781, where little John Spurgers caught sight of them, and hastened with the news to Gen. Green.

One beautiful morning in last September, Brother Frank Ward, who lives upon a part of the old Ward plantation and who is a faithful member of the Methodist Church, conducted me to the sacred spot where so many hundreds of souls were converted nearly a century ago. I shall never forget the impressions made upon my mind while standing upon the old hill of sacred memory. It was one of those bright, balmy mornings of early autumn, peculiar to this Piedmont region. The sky was clear, with not a cloud to be seen in the heavens, except a fleecy lock here and there.

The campground was located on the top of a high, rolling hill, with the fertile Yadkin Valley stretching to the North, while the Pilot mountain raises its peculiar dome into the blue sky just at the head of this lovely valley. But it is

useless for me to try to describe this scenery, and especially to give expression to the emotion that filled my heart on that bright September morning, when I remembered that hundreds were now in glory, who first found the Savior on this plot of ground. Peter Doub, who has perhaps been the instrument in God's hands in doing more for Methodism in this county than any other man, was powerfully converted to God at this place under the ministry of Rev. Edward Cannon, on October the 6th, 1817. A great many of the fathers and mothers of the present generation were converted at this noted campground. As I walked about here over this hill my mind naturally went back in imagination to the scenes presented here long years ago when the people came from all the surrounding country, leaving their homes and dropping all secular business for a few days in order to unite their songs, prayers and shouts in worshipping God. Friday night comes. Their tents are pitched. Fires blazing here and there dispel the darkness. Soon a song of the devout worshipers breaks the stillness of the night. The people assemble under the arbor. The Word is preached with earnestness and zeal. And the shouts of new born souls are heard until a late hour of the night. These meetings may be useful still, "but their golden days date back to virgin forests and new settlements."

SMITH GROVE CAMPGROUND.

The first camp-meeting was held at Smith Grove about 1826, while Peter Doub was P. E. There were between 150 and 200 tents. The crowd was immense. It was a meeting of great power. Many Christians were encouraged and strengthened, and about 150 sinners converted. Camp-meetings were kept up for many years at this place; and many of the old members of the church in this county to-day were converted in this beautiful grove. Rev. S. M. Frost D. D., who was once a member of the N. C. Conference and is now a faithful minister in Pennsylvania, was converted about a half a mile from this campground, 50 years ago, last September. He was at the altar all day, and refused to eat any dinner or supper. He was also at the altar that night, but found no peace. He retired at a late hour, but could not sleep. He rose long before day while it was yet dark, and went about a half mile from the campground and kneeled down at the foot of a large white oak tree. A few weeks ago he wrote a poem, headed.

THAT WHITE OAK TREE,

a few lines of which I will quote:

'There is a place, a hallowed spot, I long to see,
Where stands with out-spread limbs an ancient white
oak tree;

'Twas there I knelt with aching heart, and wept and
prayed,

And sought for pardon while God's answer long de-
layed.

Dark was the night, but darker still my soul in gloom
Shuddered at thought of endless, dreadful, awful
doom.

As thus I wept and prayed and made most solemn
vows,

The shimmer of the sun came streaming through the
boughs

When quick as thought my load was gone, my heart
was light,

My soul was filled with holy peace, the world was
bright,

Rocks, hills, and trees joined with me his dear name
to praise,

While angels in glory their grateful songs did raise.

Long years have passed, but still that spot is ever
dear,

Jesus is yet with me, my Savior ever near,

My journey is most ended, the victory most won,

Soon shall I hear my Captain say, Come home! Well
done!

As through the air I mount, I'll glance at that old
tree

Where Jesus saved me from despair, and set my spirit
free."

It may be of interest to some to know the origin of this noted campground. I learn that it originated from a dream by Rev. Moses Brock. He was a native of this county, and while on a visit here, he dreamed of a beautiful grove in which was being conducted a glorious camp-meeting. He said he wanted to realize the object of this dream, so he sent out a friend to find such a grove as had been presented to him in his vision. The man returned without finding the desired spot. Mr. Brock accompanied him in still further search for the place, and while they were passing through the beautiful forest where Smith Grove Church now stands,

Mr. Brock stopped and said: "There is the place and here we will have the camp-meeting."

Some one gave the land, a glorious camp-meeting was held, and so Moses Brock's dream came to pass. After that, many camp-meetings were held upon that sacred spot, hundreds of souls were happily converted, and have long since gone up and joined Moses Brock in the sweet groves of bliss. Camp-meetings were held at many other places in the county. At Whitakers, Fulton and Bethel, they held these meetings about the beginning of this century. Also at Centre, Salem and Liberty, and perhaps at some other places in the country, camp-meetings were held in later years.

THE JERKS.

About the time camp-meetings were introduced into this country, about the year 1800, there was a strange phenomenon which accompanied this great religious awakening. It was given this appropriate name—"the jerks." And it may be of some interest to the young people here to-night to know something of this strange phenomenon. And perhaps you can get a better idea of it by letting an eye witness tell the story.

Rev. Jacob Young, in his autobiography, gives us the following account:

"In 1804 I first witnessed that strange exercise, the jerks, although I had heard much of it

before. It took subjects from all denominations and all classes of society, even the wicked. I will give some instances:

A Mr. Doke, a Presbyterian clergyman of high standing, having charge of a congregation in Jonesboro, was the first man of eminence in this region that came under its influence. Often it would seize him in the pulpit with so much severity that a spectator might fear it would dislocate his neck and joints. He would laugh, stand, and hallo at the top of his voice, finally leap from the pulpit and run to the woods, screaming like a madman. When the exercise was over, he would return to the church calm and rational as ever. Sometimes at hotels this affliction would visit persons, causing them, for example, in the very act of raising the glass to their lips, to jerk and throw the liquid to the ceiling, much to the merriment of some and the alarm of others. I have often seen ladies take it at the breakfast table. As they were pouring out tea or coffee, they would throw the contents toward the ceiling, and sometimes break the saucer. Then hastening from the table, their long suits of braided hair hanging down their back would crack like a whip. For a time the jerks was a topic of conversation—public and private—both in the church and out. Various opinions were expressed concerning it, some ascribing it to the devil, others to an opposite source; some striving against it, others courting

it as the power of God unto salvation. In many cases its consequences were disastrous, in some fatal.

A preacher, who was in early life a dancing master, joined the conference and was sent to a circuit where the jerks greatly prevailed. He declared it was of the devil, and that he would preach it out of the Methodist Church. He commenced the work with great zeal and high expectations, but before he got once around he took the jerks himself, or rather the jerks took him. When the fit began he would say: "Ah, yes! Oh no?" At every jerk he used his hands and arms as if he were playing the violin. One morning, being seized as he was going to an appointment, he let go the bridle, and the horse ran off till he was stopped at the gate. The rider having dismounted, in order to steady himself, laid hold of the pailings of the fence, which unfortunately gave way. The lady of the house coming to the door to see what was the matter, heightened his mortification. Attempting to hide himself by running into the orchard, his strange movement, as he ran fiddling along, and the tail of his long gown flying in the wind, attracted the attention of the hounds, the whole pack of which pursued him with hideous yells. Being afraid of the dogs, he turned and rushed into the house by the back door, and running up stairs jumped into bed, where he lay till the fit was over."

A MISSING LINK.

I have but very little information about the history of Methodism in this part of the country, from about 1800 to the year 1816. I have not been able to find any record of these intervening years, and but very little information from any source. Here the chain necessarily must be broken. I find in 1807, Iredell circuit, embracing Iredell county, was set off from the Yadkin and Salisbury circuits into a new pastoral charge.

From the year 1816, we have the Quarterly Conference records of the Salisbury circuit, which still embraced Davie county. At this time, peace had been restored after the war of 1812, and the church seems to catch new life and starts off with fresh courage. During this year the General Conference met in the city of Baltimore. And Edward Cameron, the P. E. on the Salisbury District, was one of its delegates. Some important moves were made during this Conference that no doubt, resulted in good to the church. It seems that a great many preachers were locating on account of the insufficiency of their salaries to support themselves and families. At this Conference, the salary of a preacher was raised from \$84 to \$100, and expenses. And the same for his wife, if he had any, with \$24 for each child under 14 years of age. Also, at this Conference a course of study was prescribed for the preachers, and they were exhort-

ed to read and study more. These movements by the General Conference had a fine effect upon the preachers and people.

We find that the first Quarterly Conference for this year (1816) was held on the 16th of March, at Olive Branch in this county. In order to show you the extent of this circuit at that day, what they paid, and how they got up the minutes, I will read a copy of the minutes of this Conference just as I find them recorded:

“Minutes of a Quarterly Meeting Conference held at Olive Branch on the 16th of March 1816, for Salisbury circuit. Members present: Edward Cannon, Boen Reynolds, Nathaniel Brock, Samuel Austin, Joseph Bird, James Ellis, Thos. Job.

Question 1. Are there any complaints?

Ans. No.

Question 2. Are there any appeals?

Ans. No.

Question 3. Does any person apply for license to preach?

Ans. No.

Question 4. What preachers' license wants to be renewed?

Ans. Benjamin Naylor, Edward Cannon, Boen Reynolds, Sec.

QUARTERAGE.

Mount Zion,	4.82 1-2
Wards, (Davie county,)	1.50
Elles's, “	2.25

Shady Grove, (Davie county,)	1.12 1-2
Mount Pleasant,	3.22 1-2
Concord,	20
Sharon,	1.12 1-2
Prospect,	1.75
Ebenezer, (Randolph county,)	2.00
Tabernacle,	1.90
Russell's,	1.00
New Hope,	.75
Rock Spring, (Davidson county,)	7.25
Centre, (Montgomery county.)	1.70
Hancock's,	.68 3-4
Taylor's,	2.10
Bethel, (Davie county,)	.12 1-2
Whitaker's, "	1.75
Olive Branch, "	3.97 1-2
Zion.	.50

Appropriated,	37.33 1-3
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Edward Cannon,	4.00
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B. Reynolds,	22.13
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Surplus,	11.02 1-2
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We find 20 appointments on the circuit represented at this Quarterly Meeting. Two were not represented, making 22 appointments on the circuit. This circuit embraced several counties, and was perhaps as large as any Presiding Elder's district in the Conference to-day. With these appointments, besides others at

private houses, the pastor, Boen Reynolds, had to preach almost every day in the week. Hence we see the necessity of swimming creeks and rivers. Because if he loses one day he must necessarily miss several appointments.

In 1817, Abraham Trail was on the circuit and seems to have done good work. He was assisted by Robt. Carson. These men were followed by such men as Benjamin Stephens and James Reid, with James Patterson as P. E. James Patterson was followed by Louis Skidmore and Peter Doub.

At the Annual Conference in 1831, the Salisbury circuit was divided, cutting off the churches south of Salisbury. Still the old Salisbury circuit had 14 appointments, embracing all the churches in Davie county. This year (1831) we find Moses Brock, P. E., and Samuel D. Tompkins, P. C.

The year 1819 will ever be distinguished for the origin of the Missionary Society in the M. E. Church. But not until the year 1832 did the Salisbury circuit take any active part in this great movement in the way of an organization. But at the second quarterly meeting for this year, E. D. Austin, the recording steward, offered the following resolution, which was adopted:

“Resolved: That it is expected, at this time, to form a Missionary Society on the Salisbury ct. auxiliary to the Missionary Society of the

Va. Conference.”

This was a very important move and no doubt resulted in great good to the work.

Just four years after this in 1836, the circuit sent to Conference \$44.47 for Missions, and in 1837 Mocksville and Olive Branch alone paid \$60.71. This is quite an increase on the whole circuit the year before. So we see that the Missionary spirit began to grow among our people at this early day.

Charles P. Moorman was preacher in charge on this circuit during the year 1832-3. The result of his labors is yet seen. In 1833, John Wesley Childs was P. E. On the minutes of this year we find that the circuit is called Rowan circuit instead of Salisbury. This year, at the second Quarterly Meeting held at Smith Grove, there were some important moves that I wish to call attention to. It is said in the minutes, that “the conference then proceeded to form itself into a society to be called The Sunday-school Bible and Tract Society of Rowan circuit.” And immediately after this society had been organized, George Lowry offered the following resolution, which was adopted:

“Resolved. That it is expedient to form a Temperance Society in Rowan circuit.”

This, so far as I know, was the first temperance Society in the county. It is interesting to me to know the names of those who first made a move in the missionary work in this county,

and also in the great temperance reform that is now agitating the minds of the thinking people all over this land.

We find, also, that during this year, a Sunday-school and Youth's Library was formed at Mocksville, Whitaker's and Salisbury. And that a Bible Society was formed at Liberty. These societies, organized more than a half a century ago, have done much in driving back the dark clouds of ignorance and sin, and of turning on the glorious light of the Gospel of Jesus Christ.

These and similar societies are doing a great deal to-day to evangelize the world. There are more Bibles scattered over the world at present than ever before. This is largely due to such societies as those organized on this circuit in 1833.

Voltaire said in his day that Christianity would be vanished from the earth in less than a hundred years. The hundred years have passed. Voltaire is gone, but the Bible continues to shine.

In addition to these organizations, the circuit was greatly blessed with a revival of religion. Brother Moorman seems to have been quite a revivalist. Some of the old people, who are still living in the bounds of this circuit, were received into the church under his ministry. He was a strong temperance advocate. He did much good work for the circuit, and was quite

popular as a preacher; some however, did not like his temperance principles and utterances on that subject. I would like to know more of him. He was followed in 1834 by S. M. Boatright and by Barnum in 1835, with Abram Peen as P. E.

In 1836, the Mocksville circuit was formed. James Reid, P. E., and William Anderson preacher in charge.

The parsonage in Mocksville was bought in 1866 by the Rev. J. E. Maune, and when the circuit was divided in 1876, the Farmington circuit bought a parsonage in Smith Grove for \$4.25, being the amount received from the Mocksville circuit. At the first Quarterly Meeting for 1890, on the Farmington circuit, the conference ordered that this old house be sold and the proceeds applied towards the building of a new parsonage in Farmington. And a very commodious house is now being erected.

At a Quarterly Conference held on the Mocksville circuit at Mt. Sinai on the 27th of Oct. 1838, Rev. John Tillett obtained a recommendation to the Annual Conference to enter the traveling connection. Also we find on the record that Revs. C. F. Deems and Franklin Harris obtained a recommendation to the Annual Conference at a Quarterly Conference held at Smith Grove in 1841. The time allotted to me in this lecture is not sufficient to call the names of all the preachers and tell what they did while serving this

grand old circuit. Many of them are still in our midst doing faithful service for the church, while a large number of them have been called from the scenes of conflict and labor to that rest that remaineth to the people of God.

Let us for a little while notice the present Methodist churches in Davie county.

MOCKSVILLE CHURCH.

This church is a successor of old Bethel Church, that was located about one mile east of Mocksville. But in 1833 a church was built in Mocksville and the membership moved to this place. Mrs. Luticia Carter gave the lot, and Jesse Clement did more, perhaps, than any other man in building this church. However, the pastor, Rev. C. P. Moorman, did a great deal in pushing the work forward. It is said that he helped to haul and lay the foundation stones.

The congregation grew rapidly and was soon a very flourishing church. The Annual Conference met here in 1840, Bishop Morris presiding; and again in 1864. At this Conference Bishop Early was to have presided, but failed to get here. Many of the leaders of this church have passed away, and some are just waiting on the shores of time, expecting soon to follow.

FULTON CHURCH.

This church was organized about the beginning of this century and was known by the name of Hebron for many years. However, when the old town of Fulton was laid off, the church took

its name from that of the town. This was an old camp ground. John Lowry and Joseph Hanes were said to be the founders of this church. They still live in the hearts of the people.

On Saturday, June 16th, 1888, the people of this vicinity met together and laid the corner stone of a new house of worship, Rev. F. L. Reid delivering a very fine address on that occasion.

An elegant brick church was built—the neatest and most beautiful of any in the county—and on the first Sunday in August 1889, was dedicated, Rev. J. H. Cordon preaching the sermon. This house speaks well for the community.

. CENTRE CHURCH.

This society was first organized in 1830, something over a mile from where the church now stands in James Penry's house where Calvin Walker now lives. They carried on a Sunday-school there for sometime before the church was built. Daniel Dwiggins was one of the founders of this church. He came from Forsyth county in early manhood and settled in this community. He became a local preacher and did faithful work in the church for many years. At present the membership is large.

ST. JOHN'S CHURCH.

Dr. John Anderson built this church and during the year 1876 presented it to the M. E.

Church South. It is a neat little building, and is located in the little village of Callahan. The membership is still small.

Hickory Grove is another church located near Callahan, and is a successor of Beal's Church which has been noticed as being the first Methodist Church that was ever built in Western North Carolina. I learn the old church is much dilapidated, but steps are being taken to build a new one

SHADY GROVE CHURCH.

We have seen in another part of this sketch, that when Bishop Asbury visited the Cokesbury School in 1799, that the building was used for a house of God. Shady Grove church is the successor of this old organization on the Yadkin. It is now a flourishing church with over 300 members.

SMITH GROVE CHURCH.

This is a successor of old Whitaker's Church, that we have noticed as being one of the first in the county. A noted camp-ground was started here in 1826. We had a regular appointment here in the academy for many years. But in 1877 the present church was built at a cost of about \$1200.

LIBERTY CHURCH.

The Methodists began to preach near where this church is located during the year 1819. Previous to this time they had been preaching in the old Union Church at Jerusalem. But

when the Methodists began to hold their love feast and class meetings with closed doors, the other denominations cried out against it and a great disturbance in the community followed. This occurred in 1819 when James Reid was quite a young man and was preacher in charge on this circuit. He made an appointment at a little school house on the road near where Liberty church now stands; when he arose to begin the service, he said: "Here we will have liberty." When the church was built it took its name from the saying of the young preacher. Here they had camp-meetings also. About the time Concord Church was organized a great many of the members went there, and consequently left this church rather weak. But it soon gained its strength and is to-day a very active congregation for the advancement of the cause of Christ.

FARMINGTON CHURCH.

This church is located in the town of Farmington upon a beautiful eminence. It succeeded old Olive Branch. And the present large and handsome church was built in 1881, at a cost of about \$2500. At this church the congregations are large. Here we find a good type of Methodism. There is another church near Farmington called Wesley Chapel, but I know nothing of its history.

SALEM CHURCH.

This old church is located in the western part

of the county, and large congregations still attend here to hear the preaching of the Word.

CONCORD CHURCH.

I find this entry made in one of the old journals: "In the year 1846, under the labors of Bibb and Martin, a society was formed at Concord, three miles from Liberty." But I am inclined to believe there was a regular appointment here previous to this time. Mary Hodges, who is still living, was one of the original members.

Before this church was organized there was a monthly appointment at the house where Mr. J. A. Hendrick now lives, and a powerful revival was conducted there in 1846.

OAK GROVE.

This church was one of the successors of old Whitaker's church that has been noticed. The congregation first worshiped in ^{McClamrock's} McClamrick's school house, and in 1850 moved to Sain's school house. We now have a very good church $3\frac{1}{2}$ miles north of Mocksville, erected about eight years ago.

WESLEY CHAPEL

The church is three miles west of Farmington. It is an elegant country church, neatly painted inside and out, and has a nice bell-tower. The first church was built about one mile west of where the present church stands, by David McMahan in 1732 or 3. Previous to that time meetings were held at his father's house about

two hundred yards south of the present church. The church was built on the present site in 1874.

BETHLEHEM.

This church was originally built three fourths of a mile east of the present church by Levi Smith and others. And in 1843 was moved to the present site because of a grave yard there. The grave yard called Timber Ridge was owned by the Baptist's who still own an interest in it. A new church was built in 1884, while Rev. W. C. Wilson was pastor, by the side of the old one. It was chiefly built by Frank B. Ward, grand son of the builder of the old church.

Let us notice some of the Methodists ministers born and reared in Davie county.

REV. MOSES BROCK

was a native of Davie county, and has many relatives now living in the upper part of the county. He preached his first sermon in young manhood in a neighbor's house near Farmington, that was occupied one night by Lord Cornwallis, when he passed through this country in Feb. 1781. He joined the Conference in 1820, and for more than 40 years did much in building up Methodism in North Carolina. He was P. E. on the Salisbury District in 1831-2. He was one of the founders of Greensboro Female College. Moses Brock was no ordinary preacher in his day. He was sometimes eloquent. After passing the meridian of life, he moved to Tennessee, where he finished his discourse. He had

a great deal of natural wit and humor about him, and I suppose he would be regarded as eccentric, yet he was successful in winning souls for Christ. He was married twice after moving to Tennessee. And at a ripe old age he passed from the scenes of conflict to his reward above.

REV. JOHN RICH

was also a native of this county, born 1815, and joined the Conference in 1840. He was a very fine preacher and a "sweet spirited Christian." But, in 1851, his eloquent voice was hushed, and dropping off his mortality in Davidson county, he went up to his everlasting home in the sky.

REV. S. M. FROST, D. D.

Born in Davie, was converted at Smith Grove in Sept. 1839, and joined the Conference in 1846. He was for many years a member of the North Carolina Conference and was very efficient as a teacher and preacher. He is now preaching in Pennsylvania.

REV. K. T HUDSON, D. D.

was born in Davie in 1823, and joined the conference in 1851. He is still an active member of the N. C. Conference. He ranks high among us as an author and minister of the Gospel. His Methodist Armor stands among the first in Methodist literature. He has written smaller works. He is also a corresponding editor of the Raleigh Christian Advocate.

REV. JAMES F. SMOOT.

native of Davie, entered the conference in 1856, located in 1875, is now Colporteur on the Salisbury District.

REV. W. H. CALL

was born in Davie, entered the conference in 1868, and now holds a supernumerary relation in the conference.

REV. W. C. WILSON

was born in Davie, joined the conference in 1863, and is now pastor of the church in Thomasville, N. C.

REV. JAMES WILSON

native of Davie, entered the conference in 1871, and is now editor of the Statesville Christian Advocate.

Now before I close this sketch I want to glance at some of the planters and cultivators of Methodism here in the "Forks of the Yadkin." We have already mentioned some of them. We have spoken of Asbury, Lee and Hull; of Yeargin, Douthit and Brock; others have been alluded to. But I would like to speak more particularly of many of those who sowed the gospel seed all over these hills and valleys; but I have not the facts concerning them at hand, neither have I the time in this lecture.

REV. PETER DOUB, D. D.

did more perhaps to plant Methodism in this county than any other man. He was on this District three different times; from 1826-29,

from 1841-44 and again in 1854. He was born in Forsyth county, March, 1790, joined the conference in 1818, and for more than a half a century, "he wielded the sword of the spirit with the hand of a tried warrior." It is said that when he joined the conference, he had never seen an English grammar. And yet, by persistent study, he prepared himself to fill some of the highest positions in the church. Before he died he was professor of Biblical literature in Trinity College. During his first term, as P. E. on this district in 1826-29, there were 2,738 souls converted at meetings that he held in person, and more than 7,000 in the bounds of the District.

REV. JAMES REID

served this circuit first as pastor when quite a young man, and afterwards as P. E. He has left his influence among us, and though dead, he yet speaketh.

REV. JOHN TILLET

made great efforts to overthrow the whiskey traffic in Davie county. His influence is still felt on this circuit. He perhaps did more than any other man in putting down intemperance and distilleries in this county.

REV. J. W. CHILDS

did a great deal for Methodism in this section. He was a holy, consecrated man of God.

REV. N. F. REID, D. D.

preached two sermons on the subject of Baptism at Concord Church that will never be forgotten

by those who heard them. They will be handed down by tradition as the greatest sermons ever delivered in all this section, upon that subject.

Methodism in this county is much indebted to such ministers as: Abram Penn, Joseph Goodman, S. D. Bumpass, William Barringer and Lemon Shell—all gone to their eternal rest, and a host of others whose names we have not time to mention.

It would not be proper to close this imperfect sketch without saying something of that one, who traveled the Mocksville circuit in 1880-81. Who at the close of the conference year, on Nov. 27th, 1881, in Mocksville, N. C., triumphantly passed to his reward in heaven. Thomas A. Coon was born in 1842, converted in 1866, and joined the conference in Raleigh in 1874. Physically he was slender and delicate, but mentally he was a giant. Socially he was gentle and amiable. It has been said: "The atmosphere of his social life was fragrant as the aroma of the vernal morn—pure as the breath of heaven." But it is not necessary for me to tell of his social qualities, or to speak of him as a preacher and pastor, for as such many of you knew him well. He did faithful work on this circuit, but he is no more among us. His frail body now sleeps in the graveyard at Liberty Church. He is resting from his labors, but his works follow him. Peace be to his ashes!

These are some of the heroes who have helped to make Methodism what it is. They have long since passed from the scenes of struggle and contest. They have left us an example of heroic deeds. Many of them to-day are almost forgotten, and some of their last resting places can not be found.

“No sculptured stone in stately temple
Proclaims their rugged lot;
Like Him who was their great example
This vain world knew them not.

But though their names no poet wove
In deathless song or story,
Their record is inscribed above;
Their wreaths are crowns of glory.”

But do you ask, what have these consecrated itinerants accomplished during the past century? If so, it will not be hard to show you some of the results of their labors. There is a well known building in London with its architect sleeping under its dome. Upon either hand rise monuments carved with eulogies of Lords, Kings and heroes. While over the body of the architect of St. Pauls, there lies an unadorned slab with only these words upon it: “Do you seek his monument, look above you.” That dome, the work of that man’s brain and hands, stands there to-day as a lasting monument to his memory. And when you ask for the result of the labors of these holy men of God who came into the little county of Davie a little over a hundred years ago, and planted the cross and preached the Gospel to our ancestors just as if

the fires of the judgment had already been kindled, I say, "look around you." Look at Methodism then and now. The circuit traveled in 1780 by Andrew Yeargin took in all this beautiful and fertile Yadkin Valley—stretching from the undulating hill country to the top of the Blue Ridge Mountains in the northern part of North Carolina. And in all this territory only 21 members and one preacher. Now we have several districts, many circuits and stations with thousands of members, besides the many thousands of the sainted dead who have gathered with their leaders in the glory land. Look around you in your own native county of Davie, and you will see 14 Methodist Churches, where great multitudes assemble from time to time to worship Almighty God; these, last year, (1888) having a membership of about 1693, with about one thousand children in the Sunday schools. When we think of the small beginnings of Methodism and what it has accomplished, we are reminded of the little cloud that Elijah saw hanging over the sea, which soon sent forth great showers of rain. So Andrew Yeargin appeared in this section over a century ago, with the promise of the Gospel and since that time many refreshing showers have come from the presence of the Lord.

"Saw ye not the cloud arise—
Little as a human hand?
Now it spreads along the skies—
Hangs o'er all the thirsty land!

When he first the work begun.
Small and feeble was his day;
Now the world doeth swiftly run.
Now it wins its widening way!
More and more it spreads and grows;
Ever mighty to prevail,
Sin's strong holds it now o'erthrows,
Shakes the trembling gates of hell!"

These are some of the visible results of their labors, but the full result will only be seen in the light of eternity. May their spirit be instilled in us of the present generation! May their mantles fall upon the young men in our schools and colleges, and may they so catch their spirit and zeal, that they will take hold of the gospel banner and wave it over all lands, until the whole world shall be bathed in the glorious light of the Gospel of our blessed Redeemer!

APPENDIX.

After going back to the rise of Methodism in Davie county, following its history down to the present, and seeing its wonderful progress from time to time, we feel like exclaiming with the Psalmist: "The Lord has done great things for us, whereof we are glad."

But when we contemplate the growth and spread of Methodism in this country, the question might be asked, how did she make such great progress and accomplish so much? Or how is it that Methodism coming into this county after some others, has made such a wonderful record? Perhaps it is due largely to some of its peculiar usages, such as,

1st. Its itinerant system.

This system is based upon one of the mottoes of Methodism. "The world is my parish." It is also based upon the great commission: "Go ye into all the world etc." Instead of being called, or people coming to the minister, he is to go and seek the lost sheep. Jesus Christ was an itinerating preacher. His circuit embraced Galilee, Judea and Samaria. The seventy were sent forth two and two "into every city and place." Seventy-five or a hundred years ago when Methodism was being planted in this sparsely settled region, the preachers were sent forth two and two having the true spirit of the itinerancy, which is the spirit of the great commission.

This system has many advantages. No church however poor is without a pastor. And no effective preacher is without a pastoral charge. Then we have a great variety of talent. One year a man who is peculiarly fitted to defend the doctrines. The next one that thunders the law and arouses a sleeping church. Then a revivalist to reap the harvest, followed by a disciplinarian to train the converts. So we see that this system is based upon the Bible, and has many advantages over a settled ministry. It is true that the ministers have to make many sacrifices to carry out this system, but the unparalleled growth of Methodism shows that it is best for the church.

2nd. Another agency that has helped to make Methodism what it is, is the Sunday school work.

I have not been able to find out the exact date of the origin of Sunday schools in Davie county. Doubtless they were established soon after the planting of the church in this vicinity, and have been growing ever since. But still the Sunday schools to-day are not what they should be in this county. The number of scholars should be doubled. The idea that the Sunday school is for children only, should be banished from every mind. It is said that John Wesley while a missionary to Georgia organized a school of forty children. At that time, and with some people down to the present, the Sunday school was regarded as the nursery of the church; but to-day, it is not only the nursery of the church, but it is defined as the "church at work." And our Discipline says: "Let Sunday schools be formed in all our congregations, where ten persons can be collected for that purpose." We see here that it is not only for children but for adults also. No one should be too old to study God's Word and tell the children of Jesus and his love. Many have been brought to Christ through efforts made in the Sunday school, and many trained for active service in the church. Hence this agency has done much to build up Methodism in this county.

3. The Methodist church is a church of revi-

vals. Bishop Marvin said: "Methodism was not a resolution against existing ecclesiastical authority, nor against established doctrines, but a revival of religion."

Ever Since Wesley felt his heart "strangely warmed," this fire has been catching from heart to heart, and Methodism has been spreading and growing.

We have already noticed the great camp-meetings that have been held in the county, where hundreds and thousands found Jesus and experienced a flame of love in their heart that they had never known before. A Methodist preacher to a great extent is a failure without a revival. And that church that has no revival is dead. It may have form, but no life. It may have some goodness, but no power. Reader, if your church is cold and dead never be contented until your own heart is revived, and then carry it to the hearts of others, continuing to pray and work, until your church is aroused and blessed with a gracious revival.

This revival spirit has been the means of building up the Methodist church more than any thing else. So much so that some other churches have recognized its influence and have adopted the system.

4th. I might mention the class meeting which is peculiar to Methodism and shows many good results. I might point to that long list of consecrated men who have served as pas-

tor in this county during the last hundred years, and all would admit that they did much to make the church what it is. Many of them were preachers of a high order. But these earnest servants of God frequently did not stop after the delivery of the sermon, they at once began to exhort and sing with such zeal and power, that many were aroused and brought to a saving knowledge of Christ. Singing has had much to do in establishing Methodism in this country. I sometimes fear that the Methodists do not sing like they did in the days of the past. Dr. J. E. Edwards gives a description of a camp-meeting at Smith Grove in 1833, when hundreds of voices were blended in the chorus of song. I will give his description in part as you will see how the Methodists use to exhort and sing:

In company with my brother and some others we rode from near Greensboro in Guilford Co., a distance of about thirty miles, to Smith's Grove. The day was declining when we reached the camp. The blue columns of smoke from camp fires were rising above the trees. The inner rows of tents formed a hollow square. There was a hum and bustle outside the inner lines. Horses were neighing. Vehicles were passing. Children were playing. The afternoon sermon had just closed, and as I entered the enclosure and came in sight of the arbor and stand, Absalom Kennedy was at the bookboard leading the singing. I can hear it now like an echo

coming back from a hidden dell. The chorus was:

“Turn to the Lord and seek salvation;
Sound the praise of his dear name;
Glory, honor, and salvation,
Christ the Lord has come to reign.”

Brother Childs, with his pale face, and neat plain attire, was standing on the platform and calling out in his pathetic tones; “come along poor sinner; come to Jesus. Turn to the Lord and seek salvation.” Hundreds of voices were blended in that chorus, led by the strong clear voice of Brother Kennedy. The meeting was a great success.

As we now have the new hymn books, let every body sing and revive this power for good in the church. Because hundreds are now in glory who were brought to Christ by singing of those grand old Wesleyan hymns.

By the itinerant system, Sunday school work, earnest preaching, exhortation and song, great revivals have spread over this county, and Methodism has been planted and nourished, until we have two good circuits with a probability of having two more at no distant day. The present circuits are both too large, and we predict that before many years there will be four Methodist pastors in the prosperous county of Davie.

With the progress that has been made by the Methodist church in this county in the last few years, with its glorious history of the past, and

with its present encouraging outlook, we might well ask, "what shall the harvest be?" Let us labor and wait, and we shall know hereafter, remembering that,

"As we've sown so shall we reap,
In the tide of coming years."

List of Pastors and Presiding Elders who have served in this county since 1816.

Presiding Elders.	Preachers in Charge.
1816, Edward Cannon.	Bowen Reynolds.
1817, " Abraham Trail,	Richard Carson.
1818, James Patterson.	Benjamin Stephens, Charles Cooly.
1819, " James Reid,	Archabald Robertson.
1820, " "	W. Eastwood.
1821, " "	E. Ellis.
1822, Louis Skidmore.	Thacker Muire, David Roberts.
1823, " "	Joakim Lane.
1824, " "	James W. Dunahay.
1825, " "	Robert Wilkenson.
1826, Peter Doub.	Chistopher Thomas.

I have not been able to find out who served the circuit as pastors from 1826 to 1831.

1831, Moses Brock.	Samuel D. Tompkins.
1832, " "	Charles P. Moorman.
1833, John Wesley Childs.	" "
1834, " "	J. M. Boatright.
1835, Abram Penn.	Thomas Barnum.
1836, " "	William Anderson.
1837, James Reid.	" "

1838,	"	Thomas A. Sharpe.
1839,	"	"
1840,	"	Thomas Jones.
1841,	Peter Doub.	A. F. Harris, H. H. Tippet.
1842,	"	P. W. Archer.
1843,	"	Wm. M. Jordan.
1844.	"	Thomas Campbell, S. H. Helsabeck.
1845,	Joseph Goodman.	J. W. Tinnin, P. W. Yarrell.
1846,	"	R. P. Bibbs, J. B. Martin.
1847,	S. D. Bumpass.	A. E. Allen, J. W. Floyd.
1848,	"	J. J. Hines.
1849,	"	J. Tillett, L. S. Burkhead.
1850.	"	J. Tillet.
1851,	Wm. Carter.	Lemon Shell, C. M. Pepper.
1852	"	Lemon Shell.
1853,	"	J. St Clair.
1854,	Peter Doub.	T. M. Pastell.
1855,	N. H. D. Wilson.	A. H. Johnson.
1856,	"	S. D. Adams.
1857,	"	S. H. Helsabeck.
1858,	N. F. Reid.	T. B. Reeks.
1859,	"	M. C. Thomas.
1860,	W. H. Bobbitt.	"
1861,	"	W. C. Gannon.
1862,	"	"
1863,	Ira T. Wyche.	R. G. Barrett.
1864,	"	"
1866,	"	Carson Parker.
1866,	"	S. E. Maune.
1867,	William Closs.	"

1868,	"	S. L. Maune.
1869,	"	M. V. Sherrill.
1870,	H. T. Hutson.	"
1871,	M. L. Wood.	J. S. Nelson.
1872,	"	"
1873,	"	Lemon Shell.
1874,	"	"
1875,	D. R. Bruton.	"

At the conference at the close of the year 1875, the Mocksville circuit was divided, forming the Farmington circuit.

PASTORS ON THE MOCKSVILLE CIRCUIT.

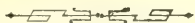
1876,	D. R. Bruton.	Thos. A. Boon.
1877,	"	"
1878,	"	"
1879,	R. G. Barrett.	"
1880,	"	T. A. Coon
1881,	W. S. Black.	"
1882,	"	T. L. Triplet.
1883,	"	G. F. Round.
1884,	"	"
1885,	W. H. Bobbitt.	G. F. Round.
1886,	"	"
1887,	"	W. C. Wilson.
1888,	"	"
1889,	J. T. Gibbs.	W. L. Grissom.
1890,	J. J. Renn.	"

FARMINGTON CIRCUIT.

1876 to 1880, W. C. Wilson; 1880, J. C. Rowe; 1881, J. W. Randall; 1882, D. L. Earnhart; 1883 to close of 1886, W. C. Wilson; 1887-88-89, H. M. Blair; 1890, P. L. Groom.

E. K. JAMES,

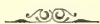
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AND GENERAL HARDWARES,
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2d. What should a congregation of members be called?

3rd. Is there scripture saying what religious people should not be called?

4th. Should any one require more from an applicant to membership than the scriptures require?

5th. What do the scriptures require of a sinner in order to forgiveness of sins?

6th. What book in the Bible would you tell an anxious sinner to read to find salvation?

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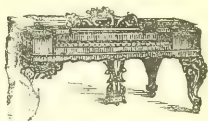
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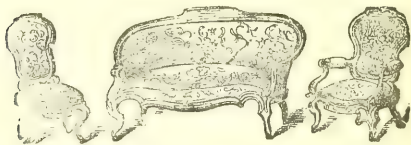
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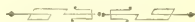
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EXTRACTS FROM TESTIMONIALS.

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The Rev. Dr. Bancroft, Andover, Mass., writes: Your book is a grand review of my own trip (we were together in Palestine and Greece) I do not see how you could have well done more, seen more, enjoyed more, or made better use of your experiences.

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